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inclined. The morbid interest which the description of crime and criminals arouses is recognized by many newspapers, who vie with one another in exciting a maudlin pseudo-pity for the criminal, and through the influence of sympathy thus induced, create in the weak the desire to emulate the example so strikingly described. If Mr. Macdonald, by expanding this chapter, could show the great number of persons thus influenced by the daily press, he might create a public sentiment strong enough to prove to the news gatherers and column writers that prize fights and brutal murders are not the most desirable objects of interest in life.

The bibliography at the end of the book, extending as it does over one hundred and thirty pages, is very useful to the student, and for that fact alone the book would find a place on the scientist's bookshelves.

S. H. SCHWARZ.

*Tools and the Man: Property and Industry under Christian Law.* By WASHINGTON GLADDEN. Boston and New York, Houghton, Mifflin & Co., 1893. — 308 pp.

While noble attendants are disputing whose prerogative it is to pull on the king's stockings, his majesty must wait barefooted. There are certain things which that modern monarch, the working part of humanity, needs to have done for it; but persons most inclined to render the services are often warned not to do it, lest they trench on others' domains. The economist must keep out of ethics and the moralist out of economics; and, therefore, the relation between "property and industry" and "Christian law" are tardily and imperfectly studied.

The thing to be done is definite enough. What is the actual economic system, and how does it work? This is an economic inquiry that needs to be answered. What would a morally perfect system be, and how would it work? This is a question of practical ethics. How may the actual system be made to resemble more closely the ideal one? What are the principles governing true industrial reform? What rules shall we establish if we are to make the working world better than it is? What natural forces are at work tending to make it better than it is, with no reformatory effort on our part? These inquiries are in the domain of economic ethics; but if we get our ideals ready-made from the hands of the ethical philosopher, the work that remains for us will be economic. It ought to be possible, first, to do the needed work, and, secondly, to do it in a legitimate capacity and without disputes as to prerogative.

Dr. Gladden's book undertakes to do some of this work, and is unusually successful. It contains the substance of lecture courses delivered at the theological seminaries of New Haven and Meadville, at Cornell University, and elsewhere. It applies moral tests to the institution of property, the system of wage earning, the process of competition and the existing organization of society. It *inquires* how the industrial system can be Christianized.

It incidentally determines how the needed work cannot be done. It finds socialism, in its pronounced forms, wanting, and detects the injustice of seizing the value that resides in land honestly acquired. If the term socialism be made to signify any extension of the activity of the state into regions now abandoned to individuals, then the world is rapidly becoming socialistic and ought to become so.

Dr. Gladden finds many points at which society may be made more Christian. The wage contract may be made more just by a proper balancing of the contending forces. The plan of dividing the fruits of industry may be improved by merging the person of the wage earner in that of the profit and interest receiver. There may be profit-sharing and various other approaches to full coöperation; and there may be much coöperation of the complete kind. There may be numerous other measures for tempering the harsh action of the system under which we live.

The book will not fail to clarify the view of those who are willing to work for society and are seeking direction.

J. B. CLARK.

*Gesetz und Obrigkeit.* Von P. KLOEPFEL. Leipzig, Verlag von C. L. Hirschfeld, 1891. — 129 pp.

The practical end of this work is to justify the exercise of an independent ordinance power by the chief of state in the modern constitutional monarchy. The monograph is a contribution to the unending discussion among German publicists as to the relations of the legislative and the administrative power. A basis for the solution of the immediate problem is provided by the author in a review of the historical process by which the various conceptions of law and rights have been developed and differentiated. In Hellenic philosophy he finds the complete notion of a broad jural order determining social relations — *vóμος*, *jus*, *recht* — but no idea of rights in the subjective sense. This latter conception was worked out by the Roman law through the *legis actiones*; but subjective rights were regarded merely